

Altar-Worship,
Or
B O W I N G
to the
Communion Table
Considered,

As to the { *Novelty*
Vanity
Iniquity
Malignity } charged up-
on it.

In an Antithesis to the Determination of Dr. *Eleazar Durcon*, Lately translated, and sent to the world in a *Romish* Dress, with a Cross in the Front and Fine.

By Z. Croston Presbyter, but proved Enemy to all Fanaticks.

Levit. 26. 1. You shall not set up any Image in your Land to bow down unto it.

London, Printed for J. R. at the Fountain in Goldsmiths-Row in Cheapside. 1661.

IT is a dangerous thing to make Innovations, if but in the Circumstances of Gods Worship; those humane Additions which would seem to grace the Institution of God deprave it: the foolishness of God is wiser than the wisdom of men; Idolatry and Falshood is commonly more gaudy and plausible than Truth, Bishop *Hall*, *Contemplat.* on the Altar of *Ahaz*, lib. 20. p. 1286.

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Hodie tepidi sunt qui Christum cum
Belial in fide, Ceremoniis & mo-
ribus conciliare satagunt: qui cum ex
Babylone se egressos gloriantur, boniq;
evangelici haberi velint; exuvias ta-
men papatus, dignitates, ordines, ve-
stes, stolas, insulas, casulas, cruces,
Imagines, Statuas, Altaria, Cereos,
Lampades, Calices, & id genus supel-
lectilia Babylonica; pro adiaphoris in
Templis & cultu Dei, mordicus tinentur.
Pareus expos. in Apocalyps. cap. 3. v. 15.



The Epistle to the Reader.

Christian Reader,

Religion (*mans Glory*)
like Moral and Di-
vine Vertues, is at-
tended and often
enervated by two Extreame,
Prophanesse and Superstiti-
on; equally odious unto God,
incident unto men, and too
commonly concomitant, and
that (which is strange) ordi-
narily prevalent in the same
Subjects; sinking Religion
A 3 by

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by Prophaness the Defect,
and at the same time sub-
verting it by Superstition,
the Excess thereof.

Such is mans propensity to
both these, that nothing will
restrain many, until they run
themselves on their own
Ruine; and when the judg-
ments of a Fealous God
hath bid a stand to their fu-
rious course; hedged up their
way, turned them by weeping
Cross, and bound them a-
gainst the same by the sacred
Bonds of most Solemn Oaths;
yet mercy is no sooner re-
turned on them, but like
backsliding Israel, they for-
get God, deal falsly in his
Covenant, and go a who-
ring

to the Reader.

ring after their own Inven-
tions,

*Of this evil, England is become
a most sad and sensible Em-
bleme; concerning whose pre-
sent carriage towards Religi-
on, we may expostulate as
the Ten sometimes (on a bare
Fealonsie) did with the Two
Tribes of Israel, in Josh. 22.
16, 17, 18, 19. What tres-
pass is this that ye have
committed against the God
of Israel, to turn away
this day from following
the Lord; in that you have
builded you an ALTAR,
that ye might rebell this
day against the Lord? Is
the Iniquity of Peor too
little for us, from which*

The Epistle

we are not cleansed this day? (although there was a Plague in the Congregation of the Lord) but that you must turn away this day from following the Lord: and it will be, seeing ye rebell to day against the Lord, to morrow he will be wroth with the whole Congregation of Israel: Wherefore rebel not against the Lord, nor rebel against us, to build you an ALTAR *besides* the Altar of the Lord.

How Gods Sabbaths have been prophaned, and his Sanctuary polluted in our Land, we cannot forget: and how our Kings, Princes and

to the Reader.

and People have been visited by a Jealous God, our yet bleeding wounds cannot but mind us: How his Hand hath brought our Nation under a most Solemn League and Covenant (from which no Power, Pope, Prince or Parliament can absolve us) for the Reformation of Religion according to his Word, all the Christian world could not but observe; yet wretched we, not only forget, but with a fretting violence cast off, yea, break through those Sacred bonds, returning like Dogs to our Vomit; which is wofully witnessed by that Deluge of Praphaness and Superstition

A 5.

which

The Epistle

which doth overspread our Land, unto the again prophane neglect of Gods Sabbath, and polluting his Sanctuary, by the whole Mass of Humane Inventions, and Idolatrous dregs continued among us at our first Reformation, or innovated by our late Prelates, in their pursued accommodation and Union with Rome (that Mother of Whoredoms) for which, notwithstanding we have sharply smarted, yet we find the same Spirit (according to its power) forward to appear: Amongst which, Solemn and Religious Bowing to, towards, or before the Communion-Table

to the Reader.

Table is not the least, though by many the least regarded.

This Ceremony (for such they would have us account it) is afresh taken up by our now-rising Prelates, and their old Superstitious Clergy, not only in Cathedral, but some Parish Churches: But as yet hath obtained (that I observe) few Advocates, who openly plead for this irreligious, irrational Adoration; only one I. D. hath (with a daring Impudence and Jesuitick boldness) translated Dr. Eleazar Duncon his Determination De Adoratione Dei adversus Altare, delivered
some

The Epistle

*some years since in Latine,
at publick Commencement in
the University of Cam-
bridge, and that as he pro-
fesseth to make*

The Epistle De-
dicatory to the
translation of Dr.
Buncon his De-
termination,

plain the Ca-
tholick Paths
unto Vulgar
Devotion: &

*lest you should mistake the
meaning of his Term Ca-
tholick, he hath affixed to
the Front and end of his
Book, the Crosse, that Ca-
tholick Mark of the Romish
Church: on whose Score, as
his holy Mother-Church,
(I conceive he would be
understood) he doth pre-
sume to cast the Boldnesse of
Dedicating this Translati-
on*

to the Reader:

on to Doctor John Gauden,
(one of our new active ri-
sing Prelates) whom he ap-
plauds for his Late Signal
Endeavours to vindicate her
Honour, and restore her
Glory.

I cannot but (in Chari-
ty) hope to see the indig-
nation of this Reverend Pa-
tron exprest against this
Translators Boldness; for that
his Non-conformity (in
this Point (at his Late Con-
secration, giveth me cause to
think his Name is knavishly
prefixed to this Book; be-
cause his Late unhappy works
may (I wish only so) by ac-
cident prove serviceable to
Englands sinful shameful re-
turn.

The Epistle

turn to the Holy-Catho-
lick-Mother-Church of *Rome*
to which the coming abroad
of this Book in a Popish
Form and Dialect, seems to
be a *Praeludium*. I heard
that a Fool of late seeing
the now Altar and Crosses
over it at Westminster-Ab-
bey, and meeting with a
Person of Honour, saluted
him with a foolish embrace,
and this homely Complement,
God blesse you my Lord,
you are reforming Religi-
on to the Purity it was
in, in Queen *Maries* daies:
Fooles and Children do com-
monly speak truths: If
ALTARS be erected and
adored, without, nay, con-
trary

to the Reader.

trary to Law, and that under Honourable countenance, and be pleaded for in plain English, under our Prelates Patronage, we can expect our Reformation to be resolved into no other Mode.

That England may have a seasonable warning, and the Vulgar a timely Antidote to poyson thus prepared; I have opposed unto Dr. Duncons Thesis a plain Antithesis, and explained and enforced it with those Considerations, which run counter to the Arguments of the Doctor, and his contemporary Contestors: I have chosen this Method for the
sake

The Epistle

sake of the *Vulgar*, who better understand plain positive Assertions, than Polemical Debates.

Were I worthy to plead with our Rising Prelates, I would demand, Whether they are resolved to return us to Rome, or run us upon our utter Ruine: For otherwise they would call a Colledge of Casuists, and resolve that great Case of Conscience, Unto, against what, and how far the Solemn League and Covenant doth oblige our King and Kingdom? lest they run themselves, and occasion others to run upon the violation thereof: We well know,

to the Reader.

know, Perjury her Prop;
cannot but much pleasure
Rome: But if they will needs
return into our Church the
Romish Rubbish of Hu-
mane Inventions, lately carri-
ed out, I think they may fill
their Wheel-barrows with
enough, pretending to be esta-
blished by Law, and need
not take up the Novellous Va-
nities of Altars and Altar-
Worship, condemned by the
Doctrin of our Church, and
excluded by the Laws of our
Kingdom.

But (Courteous Reader)
I have small hope of being
heard by them: May I entreat
thee to read and regard this
small Manual; that by see-
ing

The Epistle
ing the groundless ridiculous
Vanity of this Superstitious,
Idolatrous (worse than Po-
pish) Novelty, thou maist
be confirmed in the simplici-
ty of thy Religion; and
kept from running into, or
contending for the Excesse
thereof, in a pompous Super-
stition, not more attended
with, than tending unto a
prophane Conversation, where-
in be assured of the Prayers of

Feb. 8. 1660.

Thine in the plain-
ness of Gods Wor-
ship,

Z. C.



The SIN of ALTAR-WORSHIP;

Or, Bowing to the COMMUNION-TABLE considered.

PROPOS.

Solemn and Religious bowing to, towards or before the Communion-Table, is foolish and unlawfull.

Bowing or Religious bending towards the Communion-Table, simply considered, is not to be condemned, no place or instrument, being excluded from use, & access

access unto, as conveniency shall direct; *Bowing the body, or bending the knee* is an action natural, and may be directed, as to the performance of it, by some special duty requiring that gesture, such as is Prayer, which conveniency may dispose to be performed, in, or towards the place, where the *Communion-Table* is situate, rather than any other place in the Church; at the solemnization of Marriage, or celebration of the Lords Supper, the Minister, and persons to be married kneel at, or before the Table for conveniency sake: or the people in the body of the Church, in time of publick Prayer, by the order of the Seats, may be directed towards the Chancel, and so without other change of gesture, they kneel *towards the Table*, which is an action natural, by accident directed to, or towards that place, having

having no ground or reason for the same, but the conveniency of the place, to the service to be performed, and so hath neither principle or form of solemn, superstitious worship of the place, or instrument, to which such genuflection is directed. Therefore, I denominate, that *Altar-worship* concerning which we enquire, a *solemn and religious bowing to, or towards the Communion Table*; to denote, the Table to be the designed object; and so, the ground, cause or reason, of that incurvation, genuflection, bowing or bending, which is purely an *Act elective*, done by choice, as sacred, holy, and solemn in its principle, ground, aim, and intention, therefore performed, on sight of that place and instrument, and as frequently as there is any approach to, recession from, or passing by the Table, when no action,

on, duty, or business is in hand, or doth direct the same. And so the *bowing to, or towards the Table*, is a distinct Act of worship, done solemnly and with a composed mind, as a piece of Religion, to Shelford which the Table, and *5 Treat.* that only (to use the *pag. 17,* dialect of the assertors *18, 19, 20* of bowing to the Altar, as an holy duty) is *motivum cultus*, the provoking Dictator of this action, as a duty not to be done, in any other part of the Church, nor *to, or towards* any other instrument of divine Service, such as is the Desk, Pulpit, or Font, nor *to or towards*, the Chancel, if the Altar, or Table were removed, and not there; and this bowing as a piece of Religion, and point of devotion, is that, which I affirm to be foolish, and unlawful.

SECT. II.

TO, *towards or before the Table*, I add in the position, because, they who agree in the practise of, and pleading for the act, do disagree in the expression of it.

Some (whose consciences are more lively touched with a sense of Idolatry, and would gladly shift off the guilt thereof) affecting this action, do pretend to do it, not *to*, but *towards* the Table,

not *to the Table of the Lord*, but *to the Lord of the Table*,
Morton. Inst. of the Sacram. 2. Edit. lib. 6. cap. 5. Sect. 15. pag. 463:

admitting the Table as a *medium*, and bowing to it as *Pars Cultus*, as a part of Worship, but yet look beyond it and direct their worship to God or Christ, as the ultimate

mate object of the same, wherein they do not, nor can deny, the Table to be *an object*, (though not the ultimate) of *Adoration*, and that they worship the Table, though they stay not at the Table, but have respect unto the God of the Table; and so the Table is to them as the Image, Pix, or Crucifix, is to the Papists, who do profess they worship God in, and by them; it being not to be denied, that the Table is the next, and immediate object of the worship, as having more holiness, and more of Gods presence than any other place, or instrument of Divine Service; and yet we well know, that the Papists are condemned, as guilty of direct Idolatry, and breakers of the second Commandment, in worshipping God, by, before, or towards an Image, or Crucifix, and how bowing towards the Table, will be acquitted

quitted from the same guilt, when found to be an action of the same Nature, I see not.

However some (more nice than wise, being willing to cheat their Consciences, and cozen their friends) do labor to shroud themselves under this difference in expression, we shall easily find it is a Cloak too short to cover their knavery; for, in scripture acceptation, to *worship towards or before*, is, nor imports no other than to *worship to its Object*: so to kneel, to bow, to worship *before God*, is nothing else, but bowing, kneeling, praying to, & worshipping God, as in *Deut. 26. 11.* *1 Sam. 12. 15, 16, 17.* *2 Chron. 20. 18.* *Psalms 22. 27. 72. 9. 86. 9. 95. 6. 96. 9, 15. 98. 6, 9. Isa. 66. 23. Dan. 6. 10, 11. Micah 6. 6. Rev. 3. 9. cap. 4. v. 10. cap. 5. v. 8.* and many other places; so bowing, kneeling, and falling
B
down

down *before men*, is all one with falling down to men, *Gen. 49. 8. Exod. 11. 8. 1 Sam. 25. 23. 2 Sam. 14. 33. 24. 20. 1 Kings 1. 16. 23. 2 Kings 2. 15.* So also bowing, kneeling, or worshipping *before, or towards* Images or Altars is the same in Scripture language and account, with bowing, kneeling, or worshipping to them, *2 Chron. 25. 14. Isa. 44. 15, 17, 19. Dan. 3. 5, 6.* And it is worth observation, that the good Angel would not suffer St. *John* to worship, or fall down at *his feet*, or before him, *Rev. 19. 10. 22. 8.* Whilst the Devil demanded no more of our Lord & Saviour, then *fall down and worship before me*, *Lu. 4. 7.* which he well knew would have been sufficient to have subverted mans redemption & salvation. And all our Protestant Writers, and our own *homilies against Idolatry*, and Popish adoration of Images,

Images, Crucifixes, or the Eucharist, do make bowing *to*, or *towards* them, the same Act in the nature of it, and to leave the same guilt on the Agent; so that such as endeavor to acquit themselves from the guilt of Superstition and Idolatry by this distinction and expression; do but spin a Spiders web, and can no more evade, than do the Papists, whilst they make in their own defence, no other plea, than the entangling distinction of bowing *towards* the Image and Crucifix, not *to it*: yet urge al kind of reasons, which may erect the Table, to be the Object of worship, as, that it is *holy*, *Christs chair of State*, *where God is specially present*. That the Table is a

Shelfords Sermon of Gods House. pag. 1.

4. 19.

Widdows Lawless, kneelesse Puritan. pag.

34. 89.

Ironside 7.

Quest. de Sabbat. pag.

279.

memorative instrument, unto which the assistance of Grace is never wanting, either to beget in our minds such thoughts of the death of Christ, or to abstract from our persons such a Worship of him, if we be not wanting to our selves; and that it is consecrated to that end, and such like: But we must remember, that this table-worship doth no more tend than it was intended, to reconcile (I had almost said, return) us to *Rome*.

Others there are in this design (whose Consciences are seared with an hot Iron, and being resolved to bring *Rome* to us, whilst they could not bring us to *Rome*) are less sensible or more daringly resolved for downright *Idolatri*, wave all kind of modesty, and presume in private exhortation, publick Sermons preached and printed, and that *cum privilegio*, and open Professions to perswade to
box

bow to the Altar (as they affect to call the Communion-Table) as they do themselves, and that as an eminent point of Devotion, and special piece of Worship: Thus did *Giles Widdows* in his *Lawless, Kneeless, Schismatical Puritan*: Mr. *Robert Shelford* in his 5 Treatises, P. 17, 18, 19, 20. and *The coal from the Altar*: But especially Dr. *John Pocklington*, in his Visitation-Sermon, Entituled, *Sunday no Sabbath*: wherein he runs to this height, and if we do not only bow or bend our bodies to this Blessed Board or Holy Altar, but fall flat on our faces so soon as ever we approach the sight thereof, who would condemn us for it? He might indeed in that age, well cry *Who?* For Archbishop *Land* would not condemn him for it; whose grand *Index expurgatorius*, Dr. *Bray*, had passed his Sermon without control or correction, nay.

with his *Imprimatur*, who had established Bowing to the Table in the Univer. of *Oxf.* by *Statute & Oath*, & enforced it by Visitation-Articles, High-Commission Censures, as did also Bish. *Wren*, and others, and at last commended it in their Constitutions and Canons Ecclesiastical, 1640. Yet in these gross, plain and absurd terms, not only the Non-conformists and kneeless Puritans, but all Protestants, and many of their own Confederates in that *Rome-accomodating* design, yea Papists themselves would condemn them, as the greatest Idolaters in the world, they transubstantiating to their fancy, the Bread in the Box, and keeping it placed on the Table or Altar, lest they should give Divine Worship to a *Joyners Frame*, which they conclude to be wicked and unlawful: And mad *Gybbons* of *Canterbury*

Canterbury would play with them as with the then Dean of *Canterbury*, at *truss-a-tray*, if it were possible to laugh them out of this their folly and ridiculous act of Religion: and he and others agreeing in this action, though disagreeing in the expression, must give me leave to condemn them in it, as acting and advancing an action *Foolish and unlawful*, as it will appear to be, to all that shall seriously observe and consider the

Novelty,	} Of Solemn and Religious bowing to,
Vanity,	
Iniquity,	
Malignity,	
	towards, or before
	the Communion-
	Table.

Religious, Solemn Bowing to, towards or before the Communion-Table was never digitated by any Primitive or Catholick practise or Prescript of the Church;

Therefore it is a *Novelty*.

Religious solemn bowing to, towards or before the Communion Table is no way dictated by the nature or quality of the Object ; and therefore it is a *Vanity*.

Religious, solemn bowing to, towards or before the Communion Table, is no where directed by Gods Word ; and therefore it is an *Iniquity*.

Religious, solemn Bowing to, towards or before the Communion Table, is an action in the use of it, dangerous, sinful and scandalous ; and therefore chargeable with *Malignity*.

These things considered, and cleared, will fully conclude, that solemn religious bowing to, towards or before the Communion Table, is *Foolish and Unlawful* : Let us therefore consider them in their Order.

And First, of the First : The *Novelty* thereof. SECT.

SECT. III.

THE First Demonstration of the Folly and Unlawfulness of solemn and religious Bowing to, towards or before the Communion Table, is, the *Novelty* thereof.

That *Novelties* in Religion, and matters of Divine Worship are: *Foolish and Unlawful*, I presume I need not stand to prove; it being granted by all men, Heathen or Christian, Civil or Religious.

Novelty is a disposition, not more vain and childish in its subjects, than dangerous in its effects and operations, subjecting the most stable principles, and serious practises to unsafe and unreasonable mutations; thereby proving the Mother of *Sedition* in

the Commonwealth, and *Superstition* in the Church, innovating vanities, good for nothing but to ingender strife and contention, verifying the Greek Proverb, Πολλα' εἰναι, πολλα' κενά, *Novelties are vanities*, and are therefore inhibited by all Politicians or prudent Legislators, not only by their Councils and Commands, but the Peoples Sacred and Solemn Oath. *Lycurgus* subjects himself to perpetual exile, that he may supersede the changes of his *Lacedemonians*; and *Plato* his Rule cannot but be by all receiv'd (especially in things of religious concernment) *Ne quid in rebus ad Religionem attinentibus innovetur*; That *Novelties* in Religion be not admitted: Serious and sincere is the observation of Dr. *Hall*, in his *Contemplations*, on *Ahaz* his new made Altar, *Pag. 1286. It is dangerous presumption*

to make innovations, though but in the Circumstances of Gods Worship: God doth no little aggravate Israels Idolatry and Superstition by its Novelty: *Hath a Nation forsaken their gods, which are no gods? but my people have changed their glory, Jer. 2.11. And they sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, Deut. 32. 17.* And obviateth their folly, and anticipateth their vanity by a plea of antiquity, *Remember the daies of old, consider the years of many generations; ask thy Father, and he will shew thee; thy Elders, and they will tell thee, Deut. 32. 7. Have ye not known, have ye not heard, hath it not been told you from the beginning? Isa. 40. from v. 21. to the end of c. 41.* I cannot but own antiquity as a good witness in matter of fact, though it want the authority of a Dictator in point of duty.

duty. I subscribe readily to Sir Francis Bacons Aphorism, that *antiquity without verity, is a Cypher without a Figure.* Yet none can deny *Novelties in Divine Worship to be real vanities*; The sense whereof hath in all ages acted the Devil and his Instruments to raise up scorn, contempt, and enmity against Gods pure Worship and true Religion, with the false charge and loud clamour of Novelty; thus the Heathen of old judged the first planting of Christian Religion the setting forth of *new gods*: and the Papists of late reproach and retard Reformation with their clamorous demand, *Where was your Religion before Luther?* pretending antiquity for their greatest Impiety and Idolatry: As Paulus Samosatensis (that horrid Heretick) cast the *Scripture Psalmes* out of the Church,

Euseb Hist.
lib. 7. 29.

Church, as *new-found figments of Late Writers*; by reason whereof Religious antiquity hath needed to be asserted (with an *hæc novitas non est novella vanitas, res enim est antiqua religionis perfectè fundata in pietate Christi, antiqua hæreditas ecclesiæ*) as the ancient appointment of God, and inheritance of the Church: The same Method hath been, and yet is most exactly observed by *Englands* popishly affected Prelates, and their obsequious Chaplains in their *Cassandrian* accomodation, for bringing *Rome* to *England*, whilst *England* will not go to *Rome*; wherein they decline the Scripture (the only reason of Religion and Rule of Divine Worship) & pretend *Antiquity, Catholick, Primitive and Ecclesiastical practise and prescription* in their innovation of humane Inventions, unto the obstruction of a due, necessary

cessary, inchoated, and solemnly covenanted Reformation; though herein they are ordinarily mistaken and confounded; it hapning to them, as unto *Tertullians* Hereticks, *viderint novum esse quod sibi est vetus*, representing Novelty to be Antiquity, and Antiquity to be Novelty; concluding some tract of time to be a sufficient plea for the Innovation of those things in divine Worship, which must needs interfere with the Institutions prescribed and practised from the beginning, and so expose themselves to the shame and guilt of folly and unlawful acting, whenever the novelty thereof shall be detected; the which befalls them, as in other superstitious rites, so in this of *Altar-worship*, or bowing to, towards or before the *Communion Table*, concerning which, we shall first enquire, not so much what was the
com-

command and institution from the beginning, which falls in its place to be considered ; as what hath been the ancient custom or constitution of the Primitive and Catholick Church, which we intend as an argument *ad hominem*, calculated for the clamorous pretenders to antiquity for all their innovations and Superstitions in divine Worship, and therein we affirm ;

Solemn, religious bowing to, towards or before the Communion-Table was never digitated by the Primitive Catholick practise of the Church ; wherein we must confess it is more proper for us to deny, than to affirm, and put our assertors and contestors for this piece of devotion, on the proof of the primitive and catholick use thereof, which may acquit them from the charge of novelty laid against them, it being to us a sufficient
 cvi-

evidence, that no authority of antiquity doth digitate it; for that though this practise doth pretend to be set by this Dial, yet the Dial is obscure, & no ways made obvious by the innovators of this Devotion: and that rule must be our reason, *non esse, & non appare-re, idem est*, it is all one, not to be, and not to be seen.

I must indeed confess, that the Pulpit and the Presses have spoken it (from more mouthes and Pens than one) That bowing to the table is *an ancient & commendable* practise and piece of reverence, yea we are so told, and as such, have it commended to our practise, as fit to be *revived*, (which implies it to have been in use, though then almost buried and forgotten) by the grave, learned and judicious Suffrages of the Convocation of both Provinces, held by the two Arch-Bishops.

shops of York & Canterbury, *cum privilegio Majestatis*; in their Canons and Constitutions Ecclesiastical, *Anno Dom. 1640.* wherein they thus express themselves; *We think it meet and behooful, and heartily commend to all good and well affected people, members of this Church, that they be ready to tender it unto the Lord, by doing reverence and obeisance at their coming in and going out of the said Churches and Chappels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Qu. El. The reviving therefore of this ancient and laudable custom, we heartily commend to the serious consideration of all good people, without any intention to exhibit any religious worship to the Communion Table. I am not willing to break modesty so far, as to charge these Reverend Fathers with*

with a *Lie* and *fallacious insinuation*, though the laxity of their authority, commending what their Reasons might warrant, and power might authorize, affords a ground on which to suspect it: I shall therefore confess, that if *Obedysance & Reverence* expressed by *bowing to, towards or before the Communion Table*, were the *most ancient custom in the Primitive Church, in the purest times*, it were well worth the *serious consideration of good people* in order to the reviving thereof: But for this antiquity, we have no evidence but their bare say-so, and although we are ready to own such assemblies as Objects of Reverence, yet we are not resolved into such an implicit Faith, as to apprehend their *say-so* a sufficient ground of credence, until we are convinced of their infallibilities, especially in a matter of fact, which themselves

selves can only know by report
 and testimonies, they not so much
 as naming any Father, Council or
 Ecclesiastical Historian, whom
 we might examine as a witness,
 unto this most *ancient custom* of
the Primitive Church in the purest
times; Nor do so much as read
 unto us the examination and de-
 position of any witness taken in
 private by themselves: We are
 sure this is not the
 usual method of the 2 Book of Ho-
milies, p. 21.
 Church of *England*,
 or her Advocates, who in her Ho-
 milies of *the peril of Idolatry*,
 spendeth the second part of the
 Homily in producing testimony
 to the matter of Fact, and an-
 cient custom, and practise of the
 thing to which she perswades:
 Whilst therefore they expect our
 consent to an *ancient custom*, and
 tie us to believe as the *Church be-
 lieves*, they raise our confidence
 that

that they palliate an apparent *Innovation*, with the false pretence of *ancient and laudable custom of the Primitive Ch. in the purest times.*

We must confess, we cannot say we never found bowing to the Table commanded and practised in our Church; for then we must needs be ignorant of the

Fox AEs and Mon. p. 1781. Injunctions of Cardinal *Pool's* Visitors, in the Visita-

tion of the University of *Cambridge*, in the time of *Queen Mary*, who amongst other things, did order the Schollars how to bow to the *Altars*: And must needs

De Precibus solen. & Oblationibus in de Comitiorum, Scilicet. 1. p. 2.

be ignorant of the new Statutes made by *Archbishop Laud*, the then Chancellor

of the University of *Oxford*, printed 1638. and directing all the Schollars in their Order *ad men-*

sana

sam Eucharistia sacram cum debita reverentia oblationes faciant (which by words and practises they interpreted to be a lowly bowing to, towards or before the Table) for omission whereof they were punishable at the pleasure of the Vice-Chancellor, and to pay five shillings: And must needs be unacquainted with the Visitation-Articles of Bishop *Wren*, Bishop *Pierce*, Bishop *Lindsey*, Bishop *Skinner*, Bishop *Mountague*, and others, who among other things, caused strict enquiry about every mans *reverent behaviour at entering into the Church by bowing towards the Altar*. But yet I must be bold to say, our Church is not the most *Catholick* or *Primitive*, nor yet the *purest Church*: that bowing to the table was never *prescribed by the publick authority of this Church*, the Convocation in 1640. did only commend it as *laudable*, not
 COM-

command it as *necessary*; but left it at liberty as indifferent; it was never *universally practised by our Church*, being chiefly practised in University Chappels, and advanced in particular Diocesses: according to the affections of single Prelates, who enforced it with their personal authority: And yet it passed not without *suspicion and censure of Innovation and Novelty*, by some of the Bishops, as Dr. *Wright* of *Coventry and Litchfield*, and Dr. *Williams* Bishop of *Lincolne*, witness his *Holy Table, Name and Thing*: And lastly, *this maketh no antiquity*, it being the act of this age only, and not able to account 60. nay scarce 30 years towards a custom, in which time it hath been more than once arrested as an *Innovation*, and as far from appearing the ancient practise of the Primitive Church in the Purest times:

times: Nor do we observe the practise of it in the times of *Qu. Elizabeth*, either first or last, with any approbation or allowance of the Church; though now again with much earnestness it be endeavoured to be revived: Against which, I think I may be bold to say, that we have many just and considerable reasons to believe they cannot produce one honest witness or authentick testimony, to prove that the Primitive Church in its purest times, did ever *practise or prescribe solemn and religious bowing to, towards or before the Communion Table*, the which we shall not fear to produce unto them, that they may reprove our censure of their *Novelty*, by better informing our judgments; and they are these;

I. *The zealous assertors of, and contestors for this reverence, do not produce such testimony, however*
men

men boast and brag they have good evidence and substantial witness, they must be cast in their actions, and condemned as guilty, if they do not produce them: they must be taken for first Inventors and contrivers of mischief, who are active in it, and cannot produce their author.

2. *The Fathers and Ecclesiastical Historians* (by whom all Rites and Ceremonies used in the Primitive Church, are most accurately set down) do make no men-

<p><i>Centic. Magdub.</i> 2,3,4,5,6 7,8,9, 10. c. 6. <i>de cere-</i> <i>moniis & ritibus</i> <i>Eccles.</i></p>	<p>tion of solemn or religious bowing to towards or before the Communion- table, which of all</p>
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other, had it been a thing of that moment, so ancient and laudable a custom, and reverent acknowledgment of the Divine Majesty, as it is recommended to be, would not have been passed

passed over in silence by them :
 Nor is there in all the writings
 of the Fathers which I have read
 (or men of more reading than
 my time or affairs will afford me
 to attain) any passage which may
 so much as seem to palliate this
Novelty, with the least shew of
 Antiquity , unlesse it be that
 which *Nazianzen*

mentioneth of his *Nazianz. Ora.*
3. de funere Pa-
 Mother , *quod ve-* *tris, p. 472.*

neranda mensa nun-

quam terga verteret, that she ne-
 ver turned her back on the vene-
 rable board , which cannot any
 way be understood of *bowing to*
the table, but of *never withdrawing*
from the Lords Supper when it was
administred, and so she turned
 not her back by neglecting to
 communicate , the *Table* being
 put for the *Sacrament* , as it is in
 many of the Fathers : but should
 we admit what sense can be desi-

red of it , yet it is but *one single example*, and one Swallow makes no Summer ; this one example was not till after the *year 370. after Christ*, and can scarce come within the computation of purest times , or Primitive Church ; Nor yet *is it plain for bowing to the Table*, though it might plead for not turning the back upon it. I read indeed that *Uladislans* King of *Poland* after his conversion from Paganism to Christianitie , *Inter equitandum, quoties-cunq, turres ecclesiarum inspexit, detracto pileo, caput inclinavit, Deum qui celeretur, in Ecclesia veneratus*: when he rode abroad , he pulled of his Hat, and bowed his head as oft as he saw the towers of the Church, worshipping God, who is adored in the Church : But this example will very little avail , because it was far from the primitive and pure times of the Church, and digitates

gitates an adoration to the Steeple of, not Altars in the Church, and that is no way commended, nor commanded to us by our Novellers.

3. Because the Fathers in the Primitive and Pure times of the Church, for more than 400. years after Christ, condemn all *bowing to, towards or before Images, or any external Symbol or representation of God, and all worshipping God in, by, through or towards the same, affirming and teaching, all divine worship to be a thing peculiar to God alone, and to be immediately tendred unto himself, without any such secondary helps as Images;* the which is fully cleared in the

Homilie of the peril ^{2 Book of Ho-} of idolatry, and by ^{milies} p. 21.

all our Protestane writers, and by Dr. *Usher*, in his *Answer to the Jesuites Challenge of Images and praying to Saints*: How therefore

they should indulge or allow a worshipping or adoring God, in, by, to, towards or before a Table or Joyners frame, imagined to be the Symbol or Representation of his Majesty, and so of the very same nature with an Idolatrous Image, I cannot conceive.

4. Because the Christians in the primitive times, and many

Die Dominica, jejunium ne fas ducimus, vel de jemiculis adorare, Tert. de corona militis, Justin. Mar. Quest. 115. Gracian. de consecr. distinct. 3. Jerom de ecclesiasticis observationibus, c. 29. hundred years after Christ did prohibite the bowing the knee, or kneeling on any Lords day; & from Easter to Whitsont. they forbade kneeling on any day, and

that in the very act of adoration or prayer, much more in the time of receiving the Lords Supper: and that to them it should be a custom

custom and ordinary practice, in coming in, or going out, or passing by the Communion-Table, to do reverence to it, or bow towards it, who would not admit any genuflexion in any the most serious, submisſive acts of worship, I cannot believe.

5. Laſtly, that no kind of authors, not ſo much as the very Pa-piſts, do make mention of bowing to Tables, otherwiſe than as they were *Altars*; whence it undoubtedly comes to paſs that the great ſticklers for this *Table reverence*, do affect to call the *Table* an *Altar*, and contend to have it ſo called, and placed at the Eaſt-end of the Church; under the wall as an Altar, and accordingly furniſh it with Veſſels, Candleſticks, Tapers and holy Utensils belonging to an Altar; as fancying that they may muſter up many teſtimonies for *Altar-wor-*

ship (such as they are) but not one for *Table-adoration*, which the Papists so much abhor, as *Fox* *acts. Monu-ments Ed. ult.* that they contemptuously and scornfully call our communion-Tables, *Oyster-boards & Prophane Tables*, and yet this *Altar-worship* which our Novellers do affect to render synonymous with *Table-adoration*, is so far from being the ancient & laudable custom of the primitive Church and purest times, that the *Article. 35. Articles of our Church*, (to the verity of which the Table-Adorers have subscribed) do teach us to believe, that for more than 250 years after *Christ*, the primitive Christians had no Altars before which to worship.

The third part of the Homilies against the peril of idolatry (confirmed by the statute, and by the

the Articles of our Church) doth declare, *all Christians in the primitive Church, (as Origen Tom. pag. 41. against Celsus, Ciprian also and Arnobius do testifie)* were sore charged, and complained of, for that they had no Altars and Images.

And King Edward the Sixt proposing the primitive Church, and purest times for his example in Reformation, doth by his Letter to Doctor *Ridly* Bishop of *London*, direct him to pull down Altars, and set up Tables, and enforceth his direction *For Acts with reasons, the fifth and Mon. whereof is, It is not read Pag. 1211. that any of the Apostles or Primitive Churches did ever use any Altar in the Ministration of the Holy Communion ;* the same is affirm'd by *Jewel* against *Harding*, *Reynolds* against *Hart*, *Fulke* and *Cartwright* against the *Rhemists*,
C 4 and.

and all our Protestant writers against the Papists, which they could never yet answer or avoid; and *Tho. Bacon*, in his *Reliques of Rome*, doth declare his opinion *Fol. 32.* that *Altars were not used Of the or. in the Church before the nament of year of our Lord 590. Churches. when the Popish, Peevish, Private Masse began first to creep in*; and certainly if there were no Altars in the Primitive Church, and pure times thereof (as good authority assureth us there was not) then there was not, nor could be any bowing to, towards, or before Altars. And when Altars were brought into the Church; there is no probability that they were adored and worshipped as are our Communion-Tables, for that they were continued in the middle of the Church, not enclosed, or placed at the East end of the Church, and advanced
above

above other parts thereof; for many years after. *Bishop Jewel* in his answer to *Hardings* Preface, doth observe from many good Authors, that, it is apparent that the *Communion-Table*, in the *Apostles times*, and *Primitive Church* for more then 1300 years after *Christ*, stood in the middle of the Church: And *William Thomas* testifies in his *History of Italy*, that in the year 1547. The Altar in the *Cathedral Church of Rome*, stood in the time of *Masse*, when the *Pope* received the *Sacrament* in the midst of the *Quire*; whereof he reports himself to be an *Eye-witnesse*; and probably the Altar was advanced to its high and holy inclosure before it was adored; moreover although we read of many expressions of affection to the Altar, as of going up to the Altar, Praying and Trembling, as the spurious *Masse* of *S. James*.

the Apostle doth direct: or of *Penitents* when absolved, *Bishops* when consecrated, and *Kings* and *Emperors* when crowned, kneeling before the Altar: Of *Gorgonia* her prostration of her self in her sicknesse, before, or at the Foot of the Altar, whereupon she recovered, as *Nazianzen* reports; *Oratio* 25. and of Malefactors pag. 443. flying to the Altar in time of danger, and such like carriages which were the beginnings of superstition, and not found in the Primitive Church; yet we read not of any who mention bowing to, or towards the Al-

tar, until *Honorius*
De antiquo ritu *Augusto-dunensis*,
Missarum Lib. 3. who lived in the
 cap. 30. de *Inclinationibus*. year 1120 (far e-

nough from the Primitive pure times of the Church (he is the first undoubted Writer, who giveth us any account thereof; in respect

respect of which very practice our bowers to the Table are Novellers : for the bowing he reports , was to the *Altar only at entrance into the Church*, not at every approach to , reccession from, or passing by the Table; *they bowed East and West to testifie God every where present*, but our men must bow to the East , and to the East only. And after this, though *Odo Bishop of Paris* in a Synod about the year 1206 did order, *summa Reverentia & honor maximus sacris Altaribus exhibeatur*, that Reverence be done to the Altar , yet he doth not direct it to be done by bowing to , or towards the Altar: and the Synod of *Akens* held 1583. though it decreed many things concerning Altars , as for their scituation and inclosure, furniture with candlesticks , altar cloathes , and the like, yet it decreeth nothing for bowing;

bowing to the Altar: & the *reserved pix, or transubstantiated bread*, adored by the Papists, do plainly plead for them, that they worship not the Altar, and reflecteth the Table-worship of the Protestants (who deny the reservation of *Christ's* body on the Table) as a most foolish Novelty, ridiculous and unlawful Idolatry, worshipping a Joyners frame without any apprehension or acknowledgment of Gods special presence; from which they ought to acquit themselves by good and sufficient reasons, before they innovate into his Majesties Royal Chappell, Our Cathedral and Parish-churches, solemn and Religious bowing to, towards, or before the Communion-Table, or can expect any conformity to their new fangled fancy, never used in the primitive Church, nor in the Reformed Churches, nor allowed by
the

the constitutions of the Church of *England*, before the year of our Lord 1640. in which it is recommended with an argument which appeareth to be an apparent fallacy, whom we shall leave to search ancient records, with pretence to which they make so much noise; whilst they enquire into the nature of the object, and what reason therein can dictate this action and demeanour, honor and incurvation, ever charged (since first acted) to be an innovation.

SECT. IV.

Our second evidence whereby we charge solemn and religious bowing to, towards, or before the Communion-Table, to be an action foolish & unlawful, is, the *vanity* thereof. I do denominate this action *vanity*,
be.

because it beareth a shew of religion without any substance. Men that stand at a distance, and observe the solemn, grave, and serious deportment of those who bow to the Table, must needs imagine that they are ingaged in some special act of devotion, on some serious sence of holinesse in the object, which stirreth up, and engageth the same; whereas when the object is inquired into, it is found a plain simple Joyners frame, or work of some Artificer, without any innate cause, or reason of solemn and sacred adoration; and it befalls the serious spectators, as the Poet speaks of the husbandmans expectation when he comes to reap his field, which he apprehendeth to have flourished with full ears of Corn, but finds at Harvest to be empty.

*Sed illas expectata seges vanis il-
lustrat avenis.*

And therefore I urge against this Novelty, the Vanity thereof on this account and consideration.

Solemn and religious bowing to, towards, or before the Communion-Table, is no way dictated by the nature, or quality of the Thing or Object, therefore it is a Vanity. If Scripture do not direct, right reason must needs expect the nature of the Object to dictate the act. They are persons and postures fit for Bedlam, that having no prescription from superiors, cannot plead some reason from the nature and quality of the Object: It is possible for sober children to demean themselves with all reverence and good manners towards *Squire Dame*, but if they seem to be reproached for so honoring

noring the Hangman, they can easily plead, we knew him not to be the Hangman, he was in a Scarlet cloak, and seemed to us a Gentleman of good note, however they say he is an Esquire by his place, and so to be reverenced by our betters; let us therefore see what reasons are pleaded, or can be imagined in the nature of the Communion-Table, which can dictate this bowing to, or towards it.

As it is a Table, none do make it the object of such adoration; being the work of mans hands, any that knew the nature of an Idol, must needs make the worship to, or towards it, to be plain, expresse Idolatry: Whatsoever therefore is fancied to dictate this worship to, or towards it, is in that it is the *Communion-Table*, and in Scripture called the *Lords-Table*; and as such, and under

under colour thereof, some earnest Zealots for this adoration, do as from the nature and quality thereof, urge as reasons for this worship, that this Table is an *Altar*, an *high Altar*, an *holy place* or *instrument*, the *best*, *choisest* and *holiest* part of the church the place of *Christs* special presence, and his *chair of State*; *Christs* *mercy seat*, and the *memory* of the *everlasting sacrifice*, there made and presented to the *Trinity*; a *signe* of the place where our *Saviour* was most dishonoured and crucified. And lastly (which is inserted into *Doctor Mortons* writings.) *The Testimony of the Communion of all the faithful Communicants thereat*. Thus *Widdowes*, in his *Knelesse Puritan* pag. 34. 89. *Doctor Duncon* in his *Lecture on bowing to the Altar*. *Shelfords* *Sermon of Gods house*, pag. 2. 4. 18, 19, 20. *Reve* his *Exposition of the Characterism*.

techism, Mortons Institution of the Sacrament. Edit. 2. Lib.6. cap.5. Sect. 15. page 463. All which are to any serious, sober Christian-man (although of slender judgement,) most vain and ridiculous, yet because they carry a shew of Holinesse, and seem to bespeak devotion from such as are willing to believe, as the Church believes, I shall oppose them, by denying, both antecedent, & consequence, that the Lords Table is any such thing as is suggested, and if any such thing, yet that it is to be bowed unto, & worshipped. And thus then we proceed.

1. *The Communion-Table is no Altar, or high Altar, nor as such to be worshipped.* The Communion-Table is no Altar; not in the name and appellation, for herein they apparently differ, and that in all languages; nor yet in use and nature, for an Altar is, an
holy

holy Instrument, consecrated for the offering of Sacrifices unto God: this was the only use and nature of pagans and Jewish Altars, so denominated from the fires and Sacrifices burning on them, as *Calepin* & *Isidore* do note on the word, whence the Papists fancying the Masse to be an *unbloody Sacrifice* offered to God, do affect to call the Ministers *Priests*, and to turn the Tables into *Altars*, justly laughing at such Christians as own *Altars*, but deny a *Sacrifice*; well knowing that a *Table* may suit a *Sacrament*, but an *Altar* doth in the very nature and notation of it suppose a *Sacrifice*, and the asserting the Table to be an *Altar*, hath led some among us unto the subverting of the *Sacrament*, (Christ's institution) by suggesting the Bread and Wine thereon used, to be a *Sacrifice*: Again, an Altar in the nature of it was *sacred*

cred, and did sanctifie the things that were offered thereon, as our Saviours expostulation with the Pharisees, plainly sheweth, *Mat.* 23. 18, 19. But none will dare to say that the Communion Table *sanctifieth* the Bread and Wine which is used on it; but on the contrary, the Adorers of the Table teach us, that it is *sanctified* by the consecrated Elements and holy Service thereat performed: And therefore the difference between an Altar and Communion-Table, appeareth to be no less in nature and use, than in name and appellation.

A Communion-Table is no Altar, in or by divine account and appointment, the word of God doth no where so denominate it: The Table of Shew-bread was in the Temple distinct from the Altar of incense: And under the Gospel attendance on the Altar,
and

and *partaking of the Altar*, was the sign of a Jew, or Infidel Gentile, contradistinct from the Christian, whose Character was, to *partake of the Table of the Lord*; Whence Christians of old, and protestants of late, have ever made it a note of Christs Church, that it *knoweth no Altar*. All the Fathers generally, all Commentators and Christian Writers do agree, that *Altars were Types of Jesus Christ*: Whence the Apostles do call Jesus Christ himself *our Altar*, Heb. 13. 10. Rev. 6. 9. c. 8. 3, 9, 13. As also our Expositors and Martyres, and our late King James in his Paraphrase on the *Revelation*, do agree: Moreover, Christians have no *proper Sacrifices* or burnt offerings to render unto God, for which God should appoint an Altar; they have indeed a *Feast of commemoration, a Passeover*, to be with frequency

quencie celebrated, and this doth require a Table whereat to feed, and from whence they ought not to be excluded by a railed-in Inclosure.

The Communion-Table is no Altar; in the apprehension of the Church.

Not in the apprehension of the *Primitive Church*, who were estranged unto Altars, and did determine them to be expelled the Churches, as things unsuitable to Christians, and whereby we denyed Christ the true and only Altar, to have been offered unto God; Thus *Origen* doth determine, *the truth was in Heaven, but the Altar, shadow and example was on the Earth, but when Christ, this truth, came from Heaven to the earth, Altare sublatum est, the Altar was taken away, and therefore he directs such as seem to want the Altar, to look up to Heaven, Si Altare*

*Altare videris destitutum, est in
 cælis: So also Paschalius Rhadber-
 tus, repulit Dominus Altare suum
 de Ecclesia in qua Christus Altare
 creditur esse: The Lord hath
 thrust his Altar out of his Church,
 in which Christ is believed to be
 the only Altar. None save an im-
 pudent Jesuite (like *Harding*) will
 dare to say that there have been
 Altars even from the Apostles
 times; and our *Jewel* hath told
 him full well of the falshood
 thereof: *Origen* tells us, That
 200 years after Christ the Christi-
 ans were blamed by the heathen, for
 that they had no Altars; and *Ar-
 nobius* after him declareth the
 same thing, all our Protestant
 writers have maintained it against
 the Papists, that the Primi-
 tive Church never had, nor
 would endure Altars, but certainly
 they had Communion Tables, and
 used them.*

It is an old shift and pittiful poor plea, to tell us, that the Fathers do often make mention of an *Altar*, and denominated the Communion-Table an *Altar*, the which was not done by any 260. years after Christ, and then only in a figurative and improper speech, in respect of the prayers and praises performed at the Lords Supper, as appeareth by many passages out of their own writings urged by the Protestants against the Papists, by B. *Jewel*, *Babington*, *Reynolds*, and others, even as they denominate the *heart* of *godly men* their Altar, and Faith an Altar; So St. *Jerom.* *Altare Fidelium fides est*, and *Altare Dei est cor bonum*, and yet they will not be admitted to be proper Altars and objects of Adoration; How then can 'communion-Tables be so own'd.

Communion-Tables were not
Altars

Altars in the apprehension of the Reformed Churches, or of our own Church in promoting the Reformation of Religion, which did ever begin, and proceed by pulling down Altars and placing tables in the Body of the Church, as contradistinct from the Papists Altars; Whosoever will observe our own Book of Martyrs (the best Ecclesiastical History of the first beginning and progress of Reformation) shall find, that at *Berea, Constance, Basil, Geneva, Aushurgh*, and other Cities, at the beginning of Reformation in the year 1528. they proclaimed that *all Altars should be abolished*; and in the year 1556. The *Waldays* in *Picmont* covenanting the Reformation, agreed to *cast down the Altars*, which they accordingly executed in the Church of *Boby* And our *Edward the Sixth*, beginning the Reformation, gave order

D der

der. to pull down *Altars*, and place
 Tables in Churches, the which
 was earnestly practised, pursued
 and pressed by Bishop *Hooper*, in
 his Sermon before the King, by
 Bishop *Farrar* in *Wales*, by, Bish.
Ridley in *Saint Pauls*, and other
 Churches in *London* : All which
 was enforced with this considera-
 tion, That *Altars* were not used in
 the daies of the *Apostles* nor *Primi-*
tive Church, nor did agree with the
Christians Sacrament and Professi-
on, that *Christ* their true and only
Altar was come. And on the con-
 trary, when this Reformation was
 stopped, and turned back in the
 Reign of *Queen Mary*, and *Po-*
pery again returned, it entered &
 proceeded by scorning, villifying,
 & pulling down *Communion Ta-*
bles, and preaching up, building
 and restoring *Altars*; which
 were again demolished and dri-
 ven out, when the Reformation
 revived

revived, under *Q. Elizabeth*, and Communion-Tables were restored, and fortified by Injunctions, Canons, and Statute-Law, and so continued untill the attempted accommodation with *Rome*, did again turn our Tables into Altars.

If any therefore will observe the nature of an Altar, and how Altars and Tables have ever been the contradistinct notes of true or false worship, between the Primitive Christians and the Jews and Heathens, and in latter time between the sincere Christian Protestant, and the Jewish Pagan Papist, he must needs conclude the Communion Table is no Altar, but a thing contradistinct from an Altar, and therefore as such, it can not be worshipped.

And as the Antecedent of this reason is apparently false, so the Consequence wants not its fallacy : Should we grant (what our

table-cringers so much use, and affect to call the Communion table) that it is *an Altar*, yet there is no reason for their *bowing to, towards, or before it*; because Altars are no way the Object of adoration, nor can be worshipped or bowed unto, without apparent Idolatry: not *materially*, for so they are but common stone, or clay, or wood, contemptible creatures, not Objects of Divine Worship. Not *Formally as Altars*, for as such, they are indeed Instruments of Service to God, but not *Symbols of Divine Nature or Presence*, for Altars have been, and may be without the presence of God: And the Jews were never appointed, nor did the Gentiles by nature apprehend it fit to bow down unto, or worship any thing but the *Symbols of divine nature and presence*; & therefore though the Jewes might worship before the
the

the Arke, or the cloud which rested upon it, or towards the Temple; yet neither Priest nor people did worship the Altar: and the Gentiles ever had the *Images of their Gods* placed over their Altars; and their bowings were to their Images, not to their Altars, as their own Poets, and Historians, and many of the Fathers do testifie: Saint *Austin* tells us, the Pagan Idols were placed *honorabili sublimitate*, in an honourable height, *ut a precantibus atq; immolantibus attendantur*; that they might be regarded by them that sacrificed and prayed unto them: And the Scripture witnesseth, God forbid *Israels* bowing to the *gods of the Gentiles*, Numb. 25. 2. Not to their *Altars*, which was not used: And when *Josiah* brake down the Altars, he brake also the *Images of Baalim*, 2 Chr. 34. 3, 4. And these two were

joyn^d acts in one and the same Command, *Exod.* 34.13. And therefore the papists themselves do keep *God in a Box*, the bread fancied to be transubstantiated on their Altar, or hang a Crucifix behind and over the Altar; knowing the Altar as such, to be no Object of Worship, because no Symbol of divine nature and presence. It is more then probable, that the sence hereof, brought the late Crucifix in the Glasse over, and in the Arras Hangings behind the Altar at *Lambeth-Chappel*, and in the Kings Royall Chappel, so ordered by the Late Archbishop *Land*, the first that ever framed a Canon for bowing to, towards or before the Communion Table: for which reason will require some Symbol of Divine Nature and Presence: Its being an holy instrument of divine Service, being of no more
force

force for the Altar then for the Tongs, or Snuffers of the Tabernacle, or *Aarons* breeches under the Law, or for Surplices, Organs, Chalices, Patens, and Canonical coats and girdles, which are made instruments of Holy Service, by our Altar-Adorers; and if on that reason they must be bowed unto, we shall abound in cringing not only in every Church, but in every street; but whether it be an holy instrument, is considered in the next reason, to which I oppose and say.

2. The Communion Table is *not an holy place or instrument*. In this Anithesis I understand our Altar-Adorers in the latitude of their sense and expressions, as speaking of the Table in its *fixed form and scituation in the Chancel*, at the upper end; under the wall, in the form of an Altar, and rail-ed in, in which frame and posture

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they deem it, not only an instrument, whereon Divine Service is performed, but an holy place unto which Christ is confined as his *Chair of State*, and *Mercy Seat*, nay a most holy place, into which not the best of Christians, none but the Priest may enter, all others must humbly and reverently kneel at the rail ; and thus many of them do bespeak themselves, by proclaiming *holinesse* of the Church-yard, more *holiness* of the Church, which must needs conclude *most holiness* of the Chancel, to which the Table is confined.

Holiness inherent cannot be imaged to be predicated of the *Communion-Table*, it being proper to none but Rational Creatures, *Angels and Men*.

And therefore *Relative Holiness* is that which must be understood of the *Communion Table* ;
and

and this Holinesse according to the description of our Table cringer, is nothing else but a *state of relation and peculiarity to God*, dedicated to his only service, and so alienated from all other use whatsoever, it is holy *extra usum publicum*. 2. *Sanctifying*, or giving power and vertue to be more effectually and acceptable to God, whatsoever is tendred in or by it. 3. The *Object* of some positive and speciall respect and reverence.

That there have been such *places and Instruments* we cannot deny, whilst we remember the *Tabernacle & Temple* among the Jewes before the coming of Christ; but that the *Communion Table* is such an holy place or instrument, we must and do deny.

1. Because the holiness of places and instruments, *allowed* under the Law, is *abolished* under the

Gospel; those special places and instruments, the Tabernacle or Temple, and its utensils, have been *prophan'd and made common*, and no other place or Instrument hath been appointed in the stead thereof; the *typical use* of such holy places and things is expired in the appearance and existence of the Antitype Christ Jesus, who is no more to be shadowed by them; and Jesus Christ the King and Prophet of his Church hath *expresly abrogated* all such holiness of place and Instruments, *John 4.*

21. *Woman believe me, the hour cometh, when neither in this mountain, nor at Jerusalem (by peculiarity of relation to God) shall ye worship the Father;* and the Spirit in a Vision hath taught us, to call nothing unclean, and then every thing and place must be as holy as the Communion Table with its rails.

2. There

2. There is *no way or means by which the Communion Table can be made holy*, or set in such a state of peculiar relation to God; For the cause, way, or means of making it holy, must be *from God, or from man*, or (as our Altars-adorers teach us) *from the holy services* which are done therein, or there-upon, but the Communion Table is not made holy by God immediately, for his presence is not tied to this place or instrument, and the presence of God, is the *only way* by which any place or instrument is made holy: Our Table-worshippers tells us *they worship God by the Table*, and the Lord of the Table, not the Table of the Lord, and call the Table *Christs Mercy Seat*, or *chair of State*; and so suggest his presence in this place, and on this Instrument; and that more than his omnipresence, which is every where, and therefore

fore they sometimes tell us he is *ſpecially preſent there, as in his chair of State, and Mercy Seat,* which the Author of the *Quench-coale* will not believe, wittily enquiring whether Chriſt have a *Pew in every Church, and his ſpecial preſence be ſo chained to the Table, that he is not at the Font, Desk, or Pulpit ? Or never ſtirſ from thence ; that every time men come into the Church, they muſt bow to the Table, as well when the Sacrament is not adminiſtered, as when it is ; but to be more ſerious with them, I ſhould enquire what kind of preſence God affords us at the Communion Table, whereby it is made holy, and ſo rendred the object of ſuch ſpeciall ſolemn worſhip.*

There is recorded in holy writ a threefold ſpecial preſence of God, two of which do *ſanctifie* any place or instrument, and make

make it the object of solemn adoration, so long as they, or either of them exist; but the third doth not so do.

Gods presence may be, and hath been *sensible* to the bodily eyes of his people: Thus he appeared to the *Patriarchs*, and to *Moses* and *Joshuah* and others, and this presence will (for the time of its continuance) make a place or thing holy as *Bethel* to *Jacob*, and the object of special reverence, as *the ground whereon Moses and Joshuah stood*, *Exod. 3. 5.* by reason whereof it is required, that they should put *their shoes from off their feet*. *Joshuah 5. 15.*

This presence of God, or Christ on the Lords Table, cannot be pretended to, unless by a Popish *Transubstantiation* & *real presence*, which yet is affirmed to lie latent under the accidents of
Bread.

Bread and Wine, but when they have made their God, and put him prisoner in a Box, and place him on the Table, if they tell us, he is in this sence present on the Altar, we should not believe them, for in this case *seeing is believing*; this presence is as *obvious to others*, (having eyes) as to them; *Faith* assureth us the *Heaven of Heavens must contain him untill the restitution of all things.*

Reason apprehends it impossible for a humane person to have many bodies at one and the same time, one in Heaven, and one on every Altar; and *sence* satisfieth us that a body cannot exist in its full proportion, but it *must be seen.* Yet I must confess this fancy is a better sence for bowing to the Table than any other framed by its adorers. But secondly,

God is present symbolically by
some

some certain and special signe of his presence. Thus God was present to Israel by the *Cloud*, the *Tabernacle*, the *Temple*, the *Ark*, the *Mercy Seat*, or the like, before which the Priest or people bowed and did approach on singular preparation, and by special washing, sanctifying, and cloathing themselves, with suitable holy Garments, for such things were signs inseparable from the peculiar presence of God *ascertaining*, not *assimulating* Divine presence; convincing that God was now specially near them, not that he did bear any such shape as appeared to them.

Sure our Altar-adorers will not say God or Christ is *Symbolically* present on the *Table*; yet this is that they must mean when they call the *Table* *Christs chair of state* and *Mercy-Seat*; but if so, they must tell us what is the *Symbol* of
this

this peenliar presence? Is it one thing or many? And how do they know this or that to be the sign of his presence? Is the Paten, Chalice or Elements in them the sign of his presence? Are the Candlesticks or Candle the sign thereof? The last is most likely, for Christ is the *light of the world*: But I wonder then his presence doth not light them, as it sometimes burned the Sacrifices: *Significancy* of a thing or instrumēt, *will make no symbol of Gods special presence*: they must be notes, not shapes of Gods existing; the Elements in the Sacraments with the Actions thereto pertaining, are *signs* of the body and blood of Christ, and of his Passion; but they are not *Symboles* ascertaining a *real special presence*, from which he is not separated, but that he cometh and goeth, or tarrieth with it, unlesse every Communi-
cant

cant must be concluded to eat his God, who must then pass through his body, or abide really present in him, with this Symbol which would make all our streets full of *moving Altars*, to whom Canonical Priests must continually *cringe and bow*; for Gods *sanctifying presence* & the *Symbol* never do divide; this was the reason why the Gentile Proselytes under the Law, were constrained to travel from the utmost parts of the earth to *Hierusalem*, to enjoy fellowship with, and appear before God: and *Israel* in Captivity were tyed to *pray towards the Temple*, if they would prevail; for that Gods peculiar presence was there confined as to his habitation.

These two kinds of Divine presence (though sanctifying in themselves) confer no holiness to the Communion table, because neither of them doth thereupon
exist

exist, whereby to make it *holy*, and the object of special solemn reverence; and the third cannot do it; for in this sense it sanctifieth not any thing or place, & that is,

His spiritual presence, by the assistance and influence of his Grace & Spirit. This presence attends persons in solemn and sacred *a-*
ctions, but is not affixed to any

Determ. de ado. place or Instruments,
adver. Alt. p. 20. so as to know or make (in D. *Dan-*
con's Dialect) *a best place in the Church, or a most holy of household stuff*; the promise of it is in *Mat.* 18. 10. to persons in any, in every place: *Where two or three are met together in my Name, THERE am I in the midst of YOU:* This is with the Minister in praying or reading in the *Desk*, praying or preaching in the *Pulpit*, him and others baptizing at the *Font*, as well as at the *Table*, in the ad-
ministration

ministration of the Lords Supper. Nay, this spirituall presence is attendant on every of the people in every *Pew*, whilst hearing, singing or attending (in composed silence) upon any Ordinance: *Yea*, it is in any *private place*, field or Chamber with any of Gods people, praying or performing any holy duty, and is not tyed unto the *Chancel* or *Church*, or there existent, when the Ordinances and Duties are ceased and intermitted; and can therefore stamp no holiness, or any way make the Table Gods *Mercy Seat*, or an *holy Instrument* to be the Object of special Reverence; And yet in which of these senses Dr. *Duncon* intended Christ his presence at the Communion Table, the Translator of his Lecture on this Subject, or Dr. *Garden* his Patron must explain; we not knowing how to refer and understand his

his words [*Nor can the Holy Ghost be thought to be so strictly conjoynd to the word of God, as the Son of God to the blessed Sacrament.*] Which sure must be differenced by some reality of presence, whether sensible or symbolical ; - for as to the *spiritual influence* and presence, the Holy Ghost (by specialty of sanctification) is more peculiarly and strictly tyed to *Word and Sacraments*, than is the *Son of God* who (sitting at the right hand of his Father) *sends his spirit* to operate by his Ordinances, and to rule the hearts of his chosen, and to convince the world of sin.

But if the Communion Table be not sanctified by God, it may be by men : Let us therefore consider how men can make any thing holy, and so the object of speciall solemn reverence and adoration : and they must do it one of these two wayes ;

Men

Men may make a place or instrument holy *ministerially*, but a formal consecration, by certain Rites, and in such order as God himself prescribeth, who *chooseth the place or instrument*, and *chargeth the Method Rites and Order of its Consecration*; from which his Ministers may not vary, by addition, abstraction or alteration but use the same, very same which God hath appointed to the stamping of holiness; thus was the *Tabernacle* in the time of *Moses*, and the *Temple* in the time of *Solomon*, and all the *Utensils* thereof consecrated according to divine direction, but since those places and instruments have been *prophaned*, as God never *sanctified* any other, so he no where in scripture hath directed any *method or order of consecration*, whereby to stamp holiness on them: nor do we find any practised by Christ
or

or his Apostles, or any primitive Christians professing the simplicity of the Gospel. I have indeed heard and read of the Consecration at *Lambeth, Creed Church, Giles in the Fields, Woolverhampton*, and other places : And I have read some authors who urge it as necessary ; for that the place or Instrument cannot be holy unless it be consecrated : But I read not of any Rites or Order prescribed by the Lord, or in any part of the New Testament, or any other Books, the Roman, Ritual, Pontifical, or Breviaries excepted.

Arctij problem. And I am sure our *tom. 2. fol. 15.* own *Pilkington* and *de Euc.* *Arctius* do determine such opinions to be notorious Fallacies and Fancies.

If any do pretend the Church to have any *judicial power* whereby to stamp holiness on any place or thing, and make it the object
of

of special solemn reverence, we must desire they will produce her Commission ; that we may read it, and understand when this power was to her committed, and how far it doth extend : I am much mistaken if *time and place* as to their holiness be not of the *substance* of divine worship: And I am no lesse mistaken if ever God committed the *Substantials* of his Worship, unto the judgement of men ; and if God hath prescribed *no form of Consecration*, and men have no *Judical Authority*, to stamp holiness of place or instrument ; though they may in prudence determine the *conveniency* or *inconveniency* of places or instruments, as to the Service therein, thereat or thereupon to be performed; yet they cannot without superstitious vanity appoint the Cōmunion Table to become the object of reverence or adoration
or

as an holy place or instrument.

Seeing the Communion Table is not made holy by God or men, we might take it for granted that it is not holy at all, and ought not to be owned as the Object of adoration, but that our Altar-cringers have found out a new way of sanctifying a place or instrument, and that is, by the *particular holy Services there performed* : there-

fore one saith, [in what
 Profano- place we have the most
 mast. lively demonstration of
 Gods presence by something either done or said there, as in a place or at an Instrument appointed to that service, there is the highest Court of, and for his holiness called the place of his Majesty,] Or by the privileges there conferred: and therefore saith another [Children washed in the Font do from thence obtain remission of sins, become the sons of
 God,

God, and are made
Heirs of Heaven,
large priviledges
indeed, and such

Dr. Dunc. determ.
de ador. versus
Altare. p. 21, 22.

as beget honour and sanctity in the
holy Font from which they flow:
But as for the Altar, far greater
and divine priviledges do enable
it, for on it is celebrated that awful
and most venerable Sacrifice.

I must not stand to observe the
several exceptions to which these
reasons are liable, but against their
conclusive power, for which they
are produced, I cannot but ob-
serve;

That duties done and privi-
ledges received on or at any place
or instrument sanctifying that
place or instrument, so as to be
an object of speciall solemn wor-
ship is,

Contrary to the order and method
of Sanctification used under the
Law, and urged by our Saviour, as

E

an

an argument to convince them of folly, who so dreamed ; *Ye Fooles and blind, whether is greater, the Gold, or the Temple that sanctifieth the Gold ? Ye Fooles and blind, whether is greater the Gift, or the Altar that sanctifieth the Gift ?* Matth. 23. 17, 19. I shall leave our Altar-Adorers to resolve the question ; and onely note, the Altar was consecrated that it might sanctifie the Sacrifice among the Jews: That it was *Folly and Blindness*, to conceive otherwise : and that *Folly and Ignorance* are the cogent causes and constant concomitants of *superstition*, though in the devout and learned Pharisees

2. If duties done and privileges received on or at any instrument or place, do make it holy, then every Instrument on or at which it is done must be holy and the object of speciall reverence and
ado-

adoration ; so the Desk, Pulpit, and Font must be bowed unto: And so if the Lords Supper be once (as it is directed by our Lyturgy to be ordinarily) administred to the sick man, in his Chamber, and he being poor, on his ordinary Table or Chest by his bed-side, that Chest or Table becomes holy, and must be no more prophaned, but reserved and worshipped, *bowed unto as a most holy Instrument* : Further, according to this Fancy, the *Patten* whereon the Bread, and the *Flagons and Chalice* wherein the Wine is served at the Sacrament, become most *holy Instruments*, and must be bowed unto, as more holy than the Table ; for as much they more immediatly touch the Bread and Wine, by the vertue whereof they sanctifie the Table ; and *quod Efficit tale, magis est tale*: And certainly then men will have a care how they

lend Cups or Flagons to be used in the administration of the Sacrament, lest (by the touch of those holy Elements) they become a burthen to the owners, by binding them when ever they see them, to bow before them : nay lest they be bound frō ever using them in common use any more, and be deprived of their goods, as was Sir *Nicholas Crisp*, who at the consecration of the Chappell at *Hammersmith*, set his silver Flagons with Wine on the Communion Table, without any intent to bestow them; but Archbishop *Land* enforced him to part with them, saying, *they were dedicated to God, and it would be sacriledge to commit them to his private use any more.* Further, if the doing of the duty or receiving the priviledge make the Instrument holy, men must forbear to use their hands in the Sacrament, and let

let the Priest put the Pix into their mouths, and yet then I see not how the Priests hand and peoples mouths will avoid this sanctifying influence, so as not to be Objects of Adoration, and the our Table-bowers will have bowing enough, when they shall not go without an Altar, so long as they carry their own fingers about them.

3. According to this notion, *there are degrees of holinesse in Instrument*, according to the quality of the Ordinances administered at or by them, and sacred Ordinances appointed by the same God, signifying the same thing, *Christ crucified*, and aiming at the same end, *Worship of God*; and communicating the same substantiall priviledges, *joy and peace in believing*; only differing in their administration, according to the capacity of the subject;

ject; are *differently holy*, and of a different influence in sanctifying the Instruments whereat or wherby they are performed, so as that the Desk or Pulpit must have its reverence, the *Font* its holy regard, but *genuflexion or bowing* must be only to the Table, as the most *holy of Gods household-stuff*; as if Christ preached, or his blood in baptism were not the same equally to be adored, as when the memoriall of his body and blood is celebrated.

These things are so absurd, irrational and irreligious, that they must renounce their Reasons, and resolve to *believe as the Church believes*, who will believe the Table to be sanctified by the duties done, or priviledges indulged at the same: and then they must do no less, who will affirm the Table to be an holy Instrument, the object of special solemn worship, and

and yet find it not sanctified by God, by men, or by holy Ordinances, and so by no meanes, not at all made holy: And yet,

If I should admit the *Holiness* our Altar-worshippers Fancy, they have derived to the Table by their sinful Superstitious Consecration; I must desire them to produce their grounds, that will warrant their bowing before an *holy Instrument*, because *sanctified Extra publicū usum*, and dedicated to the only service of God: Did the Jews ever perform such devotion to any of the Utensils of the Temple, which were warrantably holy? Did they (that we read of) ever bow when Gods sensible or Symbolical presence did not call for it? Was not God spiritually present in their Synagogues? Was he not served by the Vessels of the Temple? Where will they prove an adoration in

those places, or before those objects? Nay do not the Heathen place their gods over their Altars? and the Papists reserve their god in a Box on their Altar, as knowing that the Holy Altar, (if these be absent) is not a sufficient object of special solemn worship or genuflection?

Must not that reason be charged with vanity in which neither antecedent nor consequent can be allowed, as true, genuine, natural, and of strength to conclude the Proposition? We see the Communion Table is no *Altar* nor other *holy Instrument*, nor *Christ his Chair of State*, or *Mercy-Seat*, to which his special presence can be confined, and as such, is not to be bowed to: But there are other reasons why we must bow to the Table; it is well they give us number, for it is apparent that we want of weight. The Reasons
which

which followed are so ridiculous, that to mention them, is to refute them ; yet such as they are , we will consider them ; and they are these :

The third Reason from bowing to the Table, examined.

The third Reason is, Because the Table is the *memory* of the everlasting Sacrifice there made and presented to the Trinity , So saith Shelford, in his Sermon of Gods House, p 2.4, 19. *The Table is a memorative Instrument unto which the assistance of Grace is never wanting, either to beget in our mind such thoughts of the death of Christ, or to extract from our persons such a worship of him : So saith Ironside, 7. quest. of Sabbath, p.279. On the Table is celebrated that awful and most venerable Sacrifice, which our Lord himself did institute of*

old, for the commemoration, representation, application and exhibition of the most perfect Sacrifice, saith Dr. *Duncon* in his *Determination de adoratione adversus Altare*, p. 22.

Whosoever reads this Reason, cannot, but see we were running very fast, and had made good progress towards a *reconcilement* with *Rome*, having admitted not only *Priests* and *Altars*, but a *Sacrifice*, an awful & most venerable *Sacrifice*, though we yet own it but as a *memorable Sacrifice*, yet it will soon appear nonsense, that the *Lord* of old instituted a *Sacrifice* the memory of a *Sacrifice*, and will necessitate us to know the nature of a *Sacrifice* is *propitiatory*, and as such it must next time be acknowledged, & therefore though these seem to mince the matter, another (contemporary with them, and managing the same contest)

contest) speaks out, and tells us plainly, *it is a propitiatory Sacrifice to reconcile us unto God offended with our daily sins*, Widowes his Lawl. Kneel. Schil. Puritan, pag. 34, 89. And sure then there cannot want a reason for most reverent bowing to the Table.

2. Who ever made the Table the memory of the everlasting Sacrifice ? When did the Lord of old institute it ? Or how doth it appear that it is *a memorative instrument, to which the assistance of grace is never wanting* ? I read no more of *promise* for the one, than *precept* for the other: I think the *assistance of Grace* must be the *assurance of God*, not *appointment of Man*, who cannot presume to dispence it, without arrogance and presumption ; and then worship hereby extracted is so far from being acceptable to God, that it is abominable Superstition :
Though

Though these things might something suit the Elements, they are absurdly predicated of the Table; and bowing to, towards, or before the one or the other, more absurdly concluded; for that neither the Jews, Christ, his Apostles, Primitive Churches, Fathers or Councils did ever think or teach it a duty, *to bow and worship before the place where the memory of the everlasting sacrifice is celebrated.*

The fourth Reason for bowing to the Table, examined.

A Fourth Reason urged why we should bow to the Communion Table, is this, *The Table or Altar is the sign of the place where our Saviour was most dishonoured, and crucified; so reasons Giles Widdowes in the Book and Page before mentioned.*

But by his leave, this is *notoriously*

ously untrue ; for the Table is no sign of *Hierusalem*, *Golgotha*, the *High Priests Hall*, or of the *Cross*.

2. What Rule directs, or reason dictates a bowing to the sign of the place where *Christ* was despised, dishonoured and crucified? If there be any, they may take bowing enough at every Map of the holy Land, or Sign of *Hierusalem*, hanged at many Taverns, in many streets of the City, and will find a necessity of restoring Crosses and Crucifixes, the most proper signs of the Instrument whereon *Christ* was most dishonoured and crucified.

The fifth Reason for bowing at the Table, examined.

The Last Reason I shall take notice of, and I need but note it, is this, *The like difference may be discerned between your maner of reverence*

verence in bowing towards the Alt.
for adoration of the Eucharist only,
& ours in bowing as wel when there
is no Eucharist on the Table, as
when there is ; which is not to the
Table of the Lord, but the Lord of
the Table ; to testifie the Commu-
nion of all the faithful Communi-
cants thereat. Thus is Dr. More-
ton made to speak in the second
Edition of his Learned Instituti-
ons of the Sacrament, Lib. 6. ca. 5.
Seet. 15. I say he is made to speak,
because it was not spoken in his
first Edition, and is conceived (on
very confiderable Reasons) not
to have been spoken by himself
being contrary to his known
judgemēt, unsuitable to his Lear-
ning, Gravity, Acutenesse, and
Dialect, but to have been foysted
in by some zealous Altar Adorer
that desired the authority of so
Learned an Advocate, as is at
large declared in the Quench-
coal

coal, p.289,290,291. But be it as it will, it is a reason most vain, and carrying in it the least of reason, of any yet produced: For,

How can bowing to the Table *testifie the Communion of all the Faithful Cōmunicants at the Table*? Who instituted this action unto that end? Or what naturall aptitude hath this action to signifie such a thing? The joynt receiving of the Lords Supper doth indeed *testifie Communion*, and is appointed thereto; But to think that bowing to the Table when there is no Communion, should so do, is a most ridiculous Fancy, to be derided by the very Papists who do more really worship the *Lord of the Table*, by bowing to their transubstantiated Host, and imagined real presence, than the Protestants can, who deny the Lord to be present *really*, or
by

by his Ordinance, and yet bow to the Table on a most groundles, senseless imagination.

Wee see that the *nature and quality of the Object* doth no way dictate any colourable reason for bowing to, towards or before the Communion Table, and that how devout soever men seem to be in this act of Religion, it is a meer shadow, and *Vanity* is written on this action in characters no less legible than those whereby we read the *Novelty* thereof: And therefore we must needs as yet cōclude it is a devotion *foolish and unlawful*, unbeseeming men of Reason, Learning and Piety to practice in themselves, or enforce upon others, whilst its best bottom is the pleasing of Superiours, & making Parish Churches conform to the Cathedral and Mother Churches, whom we must decline to follow further then they follow Christ.

SECT.

SECT. V.

THough Bowing to the Communion Table be an action *new* and seemingly *vain*, yet Gods Institution and appointment will make it *good and necessary*; we are not so much to enquire the matter tendred unto God, as to observe the stamp that makes it currant: the most cōmon and contemptible Elements are most eminent parts of Gods worship, when used according to his own appointment: But alas, herein we are at the greatest loss of all, for the divine *authority* of our adoration to, towards or before the Communion Table, concerning which we charge it to be an *Iniquity*, and render for it this Reason:

Solemn

Solemn and Religious Bowing to, towards or before the Communion Table, is nowhere directed in the Word of God, and is therefore an iniquity foolish and unlawful.

Nadab and Abihu bringing fire of their own kindling unto God, are made everlasting Monuments of Gods Jealousie, preaching to all the world, that it is all a case to offer false worship to the true God, as to offer true worship to a false God: As God will admit no Corrivals in the honour due to him, so he will receive no homage that is not directed by him: It is a dangerous thing in the service of God to deviate from his own institutions whilst we have to do with a power which is wise, to prescribe his own worship; just, to require what he hath prescribed: and jealous, to revenge that which is offered unto him, he having not required it: Moses might neither

the add nor alter a pin in the Tabernacle, which God prescribed ; nor might *Solomon* decline the Pattern of the Temple which God had made known to his Father *David*. Bishop *Hall* contemplating the fatall chance of the Sons of *Aaron*, serving God with false fire, doth thus observe upon it ; [*When we bring Zeal without Knowledge, misconceptions of Faith, carnal Affections, the devices of our Will-worship, superstitious devotions into Gods Service, we bring common fire unto his Altar ; these flames were never of his kindling, He hateth both Altar, Fire, Priest and Sacrifice*] Let me therefore say to our Altar-Adorers, To the Law and the Testimony ; produce divine prescription for your Devotion, and religious bowing to, towards or before the Communion Table, that you stand
not

not under the charge of *iniquity*, even an apparent *Superstition*, advancing as *divine worship*, what is not of *divine appointment*. But where shall we find a warrant for solemn and religious bowing to, *towards or before the Communion Table*: The Gospell of Jesus Christ, or Epistles, Canons, Acts or Traditions of his Apostles, afford us none; and it being a *Relative Worship of God*, in the nature of it, by an outward frame or similitude, will on a rationall consideration, be found repugnant to the Second Command, which interdicts all *media cultus*, externall Objects to be worshipped, though God be the ultimate object to whom such worship is intended, and so it is much at one, as to worship God *by or before an Image*.

Yet lest our Zelots should
fall

fall inevitably under the charge of Superstition, they will produce Scripture-proof to justify their *Table-Adoration*, and thus they rally them ;

That the Jews admonished by the Oracles of their Prophets and Priests, were accustomed to worship the true and living God with their bodies prostrate on the ground, and their head bowed down to the pavement of the Temple, before the holy Altar, is plain from the Testimonies of holy Scripture, out of 1 Kings 8. 22. 2 Kings 18. 22. Where the most pious King Hezekiah, saith, Before this Altar bow yourselves : Out of 2 Chron. 7. 3. And again, 2 Chron 32. 12. Before one Altar shall ye worship ; So Dr. Duncon Determ.

And Dr. Morton in the place before quoted, is made thus to speak, *We bow before the Communion Table, even as the people of God*

God did in adoring him before the Arke his Footstool, Psalm 99 5. And in 1 Chron. 28. 2. As Daniels bowing at prayer in Chaldea, looking towards the Temple at Hierusalem, where the Temple of Gods worship was, Dan. 6. 10. And David would be known to have done, saying in Psalm. 5. 7. I will worship towards thy holy Temple: Unto these are added by Shelford, Reeve, Poskington and Widdows, Psal. 99. 5. Exod. 12. 27. Isa. 36. 7. and the like, which are the same, or to the same purpose with those before alledged: And shall we now say there is no direction from Scripture, for bowing to the Communion Table: to which I say in general;

If I should say nothing by way of reply, who so readeth these Scriptures, will soon see, that he must strain his Reason, if from any or all these Texts he infer a
direction

direction for Altar-worship : I shall not stand to examine each Text particularly , and to shew the Bedlam-Logick in irrational, theological inferences, by which they are improved and extorted to acquit the vanity of our Altar-worship frō the iniquity of humane Invention, but refer my Reader to the *Quench-coal*, supposed to be Mr. *Prins*, where he shall find them exactly examined, pag. 240. 241, 242, 243, 244. I shall only detect the fallacy of this argumentation by these more general answers :

First, *Jewish practise before Christ came in the flesh, will make no warrant or give no direction for that worship which is to be now tendred unto God* ; because their practises bottomed upon speciall peculiar Reasons, are now expired and abolished ; serving to shew us how God *was worshipped*,
not

not how he is to be worshipped; among which, the *Temple*, and *Altar*, and *Adoration* towards them, was not the least, nay, these were the chiefest; and this way of Judaizing hath not been the least spring of the Superstitions sprung up in the Church of *Rome*: Before therefore these Scriptures will make any warrant for a conform carriage in us, we must know whether these practises were not particular to the *Jewes*? peculiar *Types* and *Shadows*, expired on the appearing of the Substance, *Jesus Christ* our only *Temple* and *Altar*? which if it could be denied, yet the case will be found different between this *Adoration* and our *Bowing to the Communion Table*; and therefore I would admonish our *Altar-worshippers* to consider whether they are not mistaken in these

these Three Things, the Object, the Act, and Authority of Worship?

The Object of that Worship and adoration was either in general, *Gods Footstool*, which some understand of the Earth in general, *Isa. 66. 1.* Or in special, *the Arke*, that Symbole of his presence, *1 Chron. 28. 12.* And in particular, the *Temple at Hierusalem*, and the *Altar in that Temple*, places and instruments sanctified by Gods especiall presence, and solemnly consecrated according to his own prescription; but these are so far from being *Common Tables* in every *Common Church*, in any Country, Place or City, that they are not *Tables* in any *Synagogue* (the proper patern of our Churches) not so much as the *Holy Tables* in the Temple; I presume our Table-Cringers
F cannot

cannot but know, there was in the Tabernacle and Temple a *Table*, on which stood the *Shew-bread* and *Silver Candlesticks*; *Me-* thinks they should give us some evidence of the Priests and People bowing to, towards or before that, which was also consecrated; for it is most irrational to infer, the Jewes worshipped towards the **TEMPLE** and **ALTAR**, when they cannot make our *Table* an *Altar*, or *Chancel* a *Temple*, holy place, or holy thing, as I have before noted.

2. The Act of Worship performed among the Jewes, was no less different from our bowing and cringing, than was the Object: This Act of Worship was a praying towards the Temple, or offering of *Incense* or *Sacrifice* upon the *Altar*, as is evident, *Psalm* 28.2. *1 Kings* 8.20,

30, 33, 35, 38, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

26.20, 21. And by the
el, who prayed
Temple, it was not
ing before it when
in hand, or did direct
and that at coming in
out, or any time
the Temple or Altar,
devoir done to our
that they must prove
ple bowing to the Altar
without Prayer
a single Act of
Worship.

3. There is not more of
cy in this Arugment by the
difference of Act and Object
than the Authority of the same
they worshipped towards the
Temple and before the Altar on
warrantable Grounds and Rea-
sons, (*viz.*) The Holiness God
had stamped on them by con-
secration. 2. The Special Pre-

God was confined
 they were the stand-
 holes from which it
 separated ; *the fire came*
Lord upon the Altar,
the Sacrifices, and
 the people bowed
 to the Pavement ;
 we do , when God im-
 lights the Tapers
 to long stood on
 3. They had a pro-
 acceptance to en-
 to pray and wor-
 towards the Temple, where
 ever and in what condition
 ever they were ; when we
 find holiness stamped on , Gods
 special Presence confined to our
 Tables , or (as they affect to
 call them) Altars , and have a
 clear and undoubted promise of
 peculiar acceptance on such a
 Performance , we may be per-
 swaded to give solemn reverence
 to

to God by religiously bowing
towards or before the
Table: till then we
demand some clearer
from Scripture to count
the same as a duty, or
acquit themselves from
Iniquity, for superstitious
vating into Christs
way of Worship so
fivoulous in it it self,
out Divine Warrant
apparently foolish
full.

SECT. VI.

OUR Fourth and Last Evi-
dence that *Solemn and religi-*
ous Bowing to, towards, or before
the Communion-Table, is foolish and
unlawful, is the *Malignity* hereof,
which we charge upon it, because

scandalous and dangerous of it.

It cannot pass without scandal
to the Governor, and danger to
the Church, it is of a most known
influence, in respect of
the same, and therefore to be a-
bhorred.

Solemn and Religious
to the Comunion-Ta-
ble, the use of it *sinful*, hath
already manifested in the
Ignorance, & Iniquity there-
of, discovered, by which, all
that read, must needs read, that it is
a ridiculous Superstition, innovated
into the Church & Worship of God
without any Reason in the Object, or
prescription of God: being in its na-
ture a divine, not Civil Worship, a
piece of Devotion, pretending to
reverence God or Christ, as dire-
cted unto him, as the ultimate Ob-
ject of the same; whilst God never
required, instituted or prescribed any
such

such worship, nor intimate in our mind that in such a way, worship should be done unto him. The *Patriarchs and Prophets* of the *Old Testament*, *Apostles* and *Primitive Christians* were not acquainted with, or did acknowledge any such act of Adoration of the Altar or Table. The means, method and way of worship of God : *Altars* (under which notion the Table is bowing unto) are utterly ceased and abolished : all Christians and zealous sincere Protestants have understood and condemned it as wicked, superstitious, and idolatrous in the *Pagan* and *Papists*, and the most zealous assertors and observers of bowing to the Table, do enforce, justify and maintain, with a meer plea of antiquity in point of practice, which can be no warrantable prescription of divine Worship ; and that is only pretended & pro-

and by forged authorities, & false
 reasons, and most absurd Ri-
 gorous Reasons, plain and palpa-
 ble of humane inventions,
 and by themselves confessed to
 be but a thing indifferent, to be
 done or not done without censure,
 cannot be the property of
 Divine Worship ; all which do
 clearly conclude it to be in
 the case of it *superstitious*, and so
sinful, scandalous and danger-
ous.

But if we well weigh the na-
 ture of solemn and Religious
 bowing to, towards, or before
 the Communion Table, we should
 find it hard to acquit it from *Ido-*
latry : by reason it is an apparent
Relative worship of God, in, through
or by reason of the Communion
Table, which is the formality
 of the worship of the Heathen,
 and popish Images, Crucifixes,
 and Idols, and determined to be
 idolatry

idolatry by Dr. *Morton* who determineth, that not onely the *terminating* and *fixing* *divine* honour upon any creature, is idolatry, but when *Latria* or *divine* worship is given to an *Image* because of the relation it hath to God or Christ, and it can not as I conceive vary, if it be given to an *Altar* or *Table*, because of this relation; because it agreeth in that which is the *forma informans* of *Idolatry*, & which is declared so to be by our own *Homilies*, and all our Protestant Writers against the *Idolatry* of the *Papists*, and by *Beke* himself in his book of *Images*, *Cap. 24.* for that there is nothing pleaded by way of excuse, to acquit this *Table-worship*, from *Idolatry*, which was not better pleaded and pleadable by the *Pagans* and *Papists*, who ever denied to worship the *stock*, *stones*.

or Idol, but directed their worship to that which *inspired*, or was represented by that stock or stone, & so stamped Holinesse thereupon.

Superstition in Gods Worship (much lesse *Idolatry*) cannot be used in the Church of God without sin, so sinful and *malignant* in its influence, that it must needs be a *stumbling-stone* and a rock of offence, *dangerous to the weak*, ready to embrace Religion, devotion and reverence towards God, and run upō a divine worship without regard and examination, because used by such as profess God, rather than because instituted by God: & *destructive to the wicked*, who are by a righteous God given over to offer him that service, which must be rejected with, and *who hath required this at your hands*.

But to strain Charity to its utmost bounds, and if it were possible to abate the *malignity* of this
table-

table-worship by acquitting it from *iniquity* ; we should yet find it *scandalous and dangerous*, & therein sufficiently *malignant*, whereby to render it foolish and *unlawful*, and that in these two respects :

First, Bowing to the Communion Table *Symbolizeth with the worship of Pagans and Papists*; those known Idolaters, especially in that order in which it was of late (and beginneth a fresh to be) used among us, in his Majesties Royal Chappel, Lambeth Chappel, the Cathedral and many Parish Churches, whilst the Table must be made in the frame of an *Altar*, railed in, and advanced as an *holy Inclosure* ; fixed at the East end of the Church ; and furnished with Altar-Furniture, and Coverings, and Candlesticks with Candles in them placed therein ; the Images of God, or Christ, or the Holy Ghost placed over them

in

in the glass window, or some stately Crucifix in *Arras* hanged behind, and above them, or some Crosse in some kind of hangings, as at the Abbey at *Westminster*: and so bowed unto, or bended before, when no duty in hand doth direct that genuflection, but it self is done as a distinct piece of devotion; in all which there is a most full conformity to the heathen worship of their gods, by bowing before their Altars placed in the East, and prepared according as is here described, all

which is declared by
Encid. lib. 4. their own Poets *Virgil*, *Ovid* and *Horace*:
 p. 171, 172. *gil*, *Ovid* and *Horace*:
 lib 5. p. 213. by our reformed Di-
 lib 8. p. 179, vines Dr. *Rainold* in
Ovid Fastor. his Treatise *De Idolol-*
 lib. 5. p. 88 *latia Ecclesie Roma-*
Horace Epi. *ne* lib 2. cap. 3. sect.
 lib. 2. Epist. 46. pag. 432. Bishop
 1. *Jewell* and Bishop *Morton*, and
 by

by our own Homilies in the third part of the *Homily* of the *peril of Idolatry*, as also by the Fathers of old, and the plain suggestions of the Scripture, coupling together the *Altars and Images* of the Gentiles in their Erection, destruction or Adoration.

And for the conformity of this practice unto the Papists, it is so legible that all may run and read it; and I shall only inforce it with that known story, witnessing the full agreement of the Papists Priests & English Altar worshippers, as to this point: on Maunday Thursday, in the year of our Lord 1636. *Mrs. Charnock* (a gentlewoman of good quality) with her daughter and some other friends, amongst whom one was a Papist, went to see the Kings Chappel, where they saw an *Altar* with Tapers and other furniture on it, a *Crucifix* over it: and presently
Dr. Brown

Dr. Brown of *Faiths Church*, one of his Majesties Chaplaines and a

Then Dean of *Hereford.* Dean in this Church with another Minister (after known to

be his Curate) came into the Chappel; and turning themselves towards the *Altar*, bowed *Three Times*: and then performing some private devotion departed : and immediately came Two *Seminary Priests*, and did as the Doctor and his Curate had done before them, on which Mrs. *Charnock*, speaking to her friends, said, *I never thought to have seen such a sight in England, that our own Ministers and Popish Priests should thus repair into the Kings Chappel, & use the self same bowings & gestures to the Altar & crucifix, as if they were both agreed; whereunto her Papist friend presently replied, There is no such odds or difference between you and us, as is conceived; And one of the Priests*

Priests seconded her, and said, *Gentlewoman you need not wonder at our bowing and kneeling to the Altar and crucifix; for you see that Ministers of your own Religion do the same.*

Can Idolaters find their foolish superstitions followed by, and retained among the professors of Gods true worship, and not be obdurate in their vanity & folly? or can any conscientious Protestants, convinced that God requires his people to *avoid the Symbol or similitude* as well as *substance of false worship*, and not be offended, grieved, scandalized, at this apparent conformity with Pagans and Papists, in an action that neither Reason, nor Religio, more then humane invention, superstitious devotion, will appoint, allow or defend?

Secondly, Solemn and Religious bowing to, towards, or before
the

the Communion Table is a *spring of superstition* and fountain of vanity, from whence it floweth in great abundance, *Men do not gather Grapes of Thornes and Figs of Thistles*, such as is the Tree, such must be the fruit, such as are the premises, must be the conclusion: If the Communion Table must be bowed unto with solemn and Religious bowing, then it will follow

First, *That holiness of places and instruments* (expired and abolished by the coming of Christ) is yet continued in, and to be regarded and revered by the Church of God: and this is evident in Dr. *Duncons* notion, that the Lords table is the *most holy of Gods Household-stuff*, and in that the Assertors of this Table Worship, do affect to call the Table, the *Altar*, *High Altar*; the names of holy instruments: and must not this obdu

obdurate the Jewes, who know holy places and instruments to be the Types of the *Messiah*, and offend the Christian, who knoweth that Christ our Altar is in Heaven and hath laid common all holy places and instruments?

2. Then *Communion Tables* must have holiness stamped upon them, and be signally distinguished from other places and instruments, above which they must be signified by soe solemn, special, peculiar reverence: So we see a necessity of removing the Table out of the Body of the Church into the Chancel (the most honourable place) and placing it close to the Wall, lest any should sit behind it, above Jesus Christ, (saith *Shelford*) railing it in, lest common people come nigh and prophane it; advancing it by steps, that it may be conspicuous at coming into the Church: and consecrating it by
a

a solemn and Religious Rite or Order of stamping holiness; and of *furnishing it* with Candlesticks, Tapers, Crosses and Crucifixes, lest we should seem to worship a simple naked Joyners frame, if it were left without wealt or guard: all which have been made legible by the Writings, Preaching and Practise of our Table-cringers, as the natural Inferences, Brood and Off-spring of solemn and religious Bowing to the Communion Table.

3. Then the Lord *Jesús Christ* one way dispensed to his people, doth stamp more holinesse, and make the Instruments of such ministration Objects of more Honour and Reverence than the same Christ dispensed another way doth or can do: The substance and matter of the Word read, preached and sensibly administered, is one and the same,
Christ

Christ crucified; all is *Verbum Dei*, or *Deus Verbum*, although one be *visible*, and the other *audible*; and yet the *Table* only not the *Desk* or *Pulpit*, must have solemn and religious reverence: *Baptism* is a Sacrament, an Ordinance of the same nature with the *Lords Supper*; signifying & sealing the Blood of *Christ crucified*, and shed as a Sacrifice for sin, though in a different administration, according to the different capacity of the Subject, yet the *Table must be bowed unto*, and not the *Font*; and so different administrations of the same substance do stamp different degrees of holiness, though never designed nor directed of God unto that end.

4. Then *Relative power* is an eminent piece of Religion and *Christian Devotion*: who must not be bound to go to God

immedi-

immediately in their solemn and religious adoration, but making him their *ultimate Object*, may direct their Reverence toward an *externall Object*, a Frame, Altar or Table, related unto God or Christ, and to him dedicated as the *medium cultus*, and then how shall we keepe out *Images* and *Crucifixes*, as likely *media cultus*, as Tables or Altars? and charge folly on the Primitive Christians and Protestants, and on our own Church, who charged papists and Pagans with Idolatry, for worshipping God by external *media* and with relative worship.

Lastly, Then we must *circumscribe* God, and confine *Iesus Christ* to the *Communion Table* as well when the *Sacrament* is not, as when it is administered; as to his peculiar Pew in every Church, Throne, Chair of State,

State, Mercy-Seat among his people, otherwise we bow to the Table in the grossest way and degree of Idolatry, as a *meer Joyners Frame*, the work of Mans Hand.

Many absurdities of this nature do naturally flow from this Act of Table Worship, rendring it a most reconciling Engine between *England* and *Rome*; but on that, among other Grounds, greatly *scandalous* to all sincere Worshippers of God, and a *dangerous stumbling stone* for weak and wicked Christians, being in it self an *Hydra* of Superstition, and setting open a Doore, nay Flood-gate to many horrid Superstitions, and the very Sluce of Idolatry; and if the Subject of such Malignity, I may sure rationally conclude, That solemn and Religious Bowing to, to
wards

wards, or before the Communion Table, is an Action or Gesture foolish and unlawfull, and the rather because innovated by humane Invention, without Divine Prescription, or any considerable Reason.

FINIS.

